M 1215 Group II Monday July 10, 1967

Mr. Nyland:Well, what did you accumalate in two weeks? No lecture tonight. Questions only. So, who has a question?

Questionner:I have a number of things to report on and questions to ask also. I set myself the task of a morning exercise for one month and reading ten pages every evening for one month. And I find that -a-I do not know how to get my attention focused. I don't know what to do in the morning to bring it, to center it, to use it.

Mr. Nyland:How long have you been doing it?

Q:33 or 34 days. I think I lost a day. I...

Mr. Nyland:And you haven't been able to find out anything?

Q:Well, I know that what I was trying to do was incorrect. It was effecting a strain muscularly around my eyes and I believe that's incorrect, that it should not entail any kind of...

Mr. N.: What was it, a relaxing exercise?

Q. No, sensing.

Mr. NYLAND: How long did you take for the exercise?

Q: About 20 minutes. I tried to arrange it so there's no pressure.

MR. NYLAND: And there's still a strain?

Q: No, now I've come past that point and I don't know what's next. I know that it should not be when I take the attention from the limb and bring it back I would like to, if I could, somehow concentrate and what would happen would..the muscles of the eyeballs would..

MR. NYLAND: Are you introducing some new ideas into it?

Q. Well, I thought I was doing what I heard you say to do.

MR. NYLAND:Concentration around the eyeballs?

Q: No no, I just wanted to bring my attention back to my, back...

MR. NYLAND: To your mind.

Q. I heard you say that.

MR. NYLAND:You can bring your attention back to your mind.

Q.To my mind. It somenow seems to focus here when I try and bring my attention together.

MR. NYLAND: And it goes..( ) I wouldn't make any fuss about it. I ( )

Q. I believe I heard you say that when you started to wander with your attention, to take it off the limb and bring it back to your mind and focus it again.

MR. NYLAND: That is right.

Q. My difficulty is in focusing my attention.

MR. NYLAND: Try to do it the other way. Instead of focusing try to be open with your arm receiving from your mind. In that way there won't be any pressure on your mind.

Q. And then I find my mind wanders and talks.

Mr. NYLAND: Yah. And of course if it does that then you're not very good for sensing.

Q. And then I would set a task of counting from a hundred backwards.

MR. NYLAND: No. Not in sensing. No, if that happens and the mind is wandering too much, get up and walk. Give the mind a little rest. Simply walk up and down if you can, then sit down and sense. And for one week I would sense only one part of myself. Only one. The arms, the right arm. The next week, the right leg. It will take you not more than five minutes, but at least ~~then~~ you can then so-called concentrate. Pay attention to that. The third week your left and the fourth week..

Q. Now should the reading be aloud?

MR. NYLAND: aloud or loud?

Q: Aloud. Should I read aloud?

MR. NYLAND: Yes.

Q. Definitely?

Mr. NYLAND: Yes.

Q. Sometimes I find if things go too late, I read some part aloud.

Mr. Nyland: Are people around? Are you worried about the thin walls?

Q: No, I'm worried about the time.

Mr. N: (?)

Q: It takes longer to read aloud.

MR. N.:How does it?

Q: Well, I change the pace.

MR. N.: (?)

Q: 10 pages.

MR. N.: How much longer would it be?

Q. True, just a few minutes.

MR. N.:And then, either you take it off the day or you take it off your sleep.

Q.:You gave me the task of making an effort every time the thought came for the last two weeks which I tried to do, and to write down when you could not. That ended up to be more of a diary of how the day went than actual remembering of how many times I could not, because there were many. But there were many that I did.

Mr. Nyland: Well let's leave off the ones that you could not. And only those that you feel justified in writing it up that you made an attempt. All right. Don't make it too organization-

like.

Q. You know,I also set myself a task, just prior to your giving the group task of doing an old task of smoking one day, not smoking the next and on the third day it was my choice. And I found that the first week it was not difficult. The second week it became more difficult, and at the end of the second week I chose to limit my smoking to five cigarettes a day and to make certain that I should try to be there when I smoked the cigarette.

Mr. N:With all the exercises you still have time to do something else?

Q. Yes.

MR. NYLAND:Really?

Q: Yes.

MR. NYLAND: Don't act too holy too soon.

Q: Well, I feel wide open to these things & I didn't want to say no to anything.

MR. NYLAND: Good. But at the same time you must not have one exercise interfere with another.

Q: I believe that one helped the other.

Mr. NYLAND: MAybe, maybe they do, maybe they don't.

Q: Then what is it you suggest?

MR. NYLAND:I just now said it. Only one arm a week, one leg,other leg,other arm, four weeks. And continue to read 10 pages with the additional two minutes because you are reading aloud.

Q: You don't mind if I don't smoke more than five cigarettes a day?

MR. NYLAND: Oh, I don' t mind if you smoke 10,000. All right?

Q: Alright.

MR. NYLAND: It's ( ) affair, as far as the task is concerned. Let me know within two weeks. See how it goes.

All right.

Questionner: I -a-haen't done something that I feel I should do, and I won't unless I say something about it. I've still not finished All & Everything the first time through and I think it's pretty bad and I know I won't do it unless I say something and say I'm going to do it.

MR. NYLAND:What page are you on now?

Q: Oh, it's somewhere in religion.

MR. NYLAND: Oh, kind of in the beginning almost. Do you feel ashamed?

Q: I don't know. I just, the book just. I have to force myself to pick it up and when I do, two pages and then I'm finished.

MR. NYLAND:How can we solve the problem? Start at the end?

Q: I think I ought to have a task.

MR. NYLAND: Read one page at the end, then two pages at the end, then three pages at the end? Finally you come to the front. What is it you don't like about the book? Heavy?

Q: Well he's so understandable. And then he's so, excuse me if I'm blasphemous, but he's silly. But I just, you know, I knock him down.

MR. NYLAND: Figure that's what he wants to do and it's not humorous for you? Have you read here and there in the book? Contrary to what he suggests, but...

Q: I started reading it two years ago and what I read two years ago I don't know now.

MR. NYLAND: Have you read the America chapter?

Q: The what chapter?

MR. NYLAND: On America.

Q.No I don't believe that...

MR. NYLAND: You start with that. Leave Religion alone and simply

take the America chapter and see how that might even appeal to you. And try to get rid of your prejudices. You ought to know that even whenever it is long sentences or not humorous at all and he's pulling your leg & so on & so forth, you know he does it for a definite purpose. He's not writing a funny book. When do you read it? When you're very tired?

Q:I used to read it before I went to sleep, because it's the one quiet time there is.

MR. NYLAND: Have you a quiet time in the morning?

Q: Very seldom.

MR. N:You couldn't take off 15 minutes in the morning?

Q: I can always try, but its...

MR. N.:Yah, what else would you do?

Q: Chase children mostly I guess.

MR. N.: Really? Are they never quiet? They don't play outdoors?

Q: They do, but the three of them have separate interestsand if one of them is not there the other is.

Mr. Nyland: Yah, do they bother you or do they act bad by themselves?

Q: Well, they insist upon attention.

Mr. N.: And if sometime you will say -Not now, Mother is busy?

Q: I do.

Mr. N: You do?

Q: Not to often, but I do.

Mr. N.: Can you do it during the fifteen minutes?

Q: I will.

Mr. N.: Will they hang around?

Q: Yes.

Mr. N: It will bother you. Have you a sandbox?

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Q: A what box?

Mr. N: A sand box Send them out in the yard and let them play with the sand.

Q.: Oh, a sand ~~box~~, I thought you said sad box.

Mr. N: Sand

Q: We have a wading pool, but...

Mr. N: Oh, good. Tell them to go. I think it is more education of the children than reading Beelzebub. I think you ought to settle that question of the children first, so that you have a little more time,

Q: They're so small, it's rather difficult.

Mr. N: Yes, true, it may be difficult, but at the same time it's quite possible ,I think it's a problem you should consider. Otherwise they're going to walk all over you, you know?

Q: Well, I don't object.

Mr. N: I know you don't object but the question is, is it really right for them? Don't you spoil them.

Q: No, really They are very good children.

Mr. N: Yah, I believe that but then they bother you too much and then they don't stay away. Well try it anyhow to tell them to stay away. Seeif they can do it, if they can be made to do it, particularly when you are reading, because then they realize that/you really mean business. 15 minutes in the morning. At such a time you have to take everything else that you're ordinarily interested in, away from yourself and then you go and read this (?) There's a task you can do. All right? Try for a week, let me know next week.

Q: Yes sir.

Mr. N: Yes.

Question: I gave myself a task two weeks ago. To be present as I entered the building where I live, opened the door, pressed the elevator button and entered finally my own door. And I did this because months and months ago, it was quite successful. Ifound myself having less tension. And on the second attempt two weeks ago, I found it was less successful, that I did it more or less hurriedly and not as quietly and as purposefully as I would have liked. And so I suppose what I'd like to do is ask you to give me a task where I would either try it again or give myself another task.

Mr. Nyland: You could do it now.

Q.: Would it be all right to try it another time?

Mr. Nyland: Yes,yes. And much slower, so that you really, at the front door is it?

Q.: Yes.

Mr. Nyland: Before you enter it, come to yourself and start to realize what are you going to do, or what are you doing it for. This I think has to be much stronger. Otherwise when you say you have no purpose what would be the purpose ?

Q.: I think to try and be awake. But it's, it's an enormous thing.

Mr. Nyland: Why would you want to be awake?

Q.: Well I think .... Well I think it would be the culmination of my attempts to do this task.

Mr. Nyland: I know but there has to be another motivation why you want to be awake.

Q.: Well, I'M tired of being asleep. I'm always driven and I very rarely stop and take hold of myself and tell myself that I should slow down, that I should do this with some meaning rather than automatically as I do things.

Mr. Nyland: Why would ~~I~~ you want to be awake for that?

Q.: Well, that's a rather difficult question to answer. Ithink I believe in the ideas and I feel that they're part of my life.

Mr. Nyland: Okay, Good. If that's there, you think about that. That the ideas are part of your life and that that means that you want to be awake or rather, that

you try to be as conscious as you can as you now go through the task. This has to be quite clear, that you do it for that purpose. Never mind the motivation why you have that purpose. It may be based on the acceptance of yourself as you are in running around so much that you don't have enough control in whatever it may be. But as you stand in front of the door before you go in you say - now I am going to attempt to do something that is useful to me and I call it trying to wake up to myself. I can also call it trying to become conscious. Or I try to develop, try to make something more of me than what I am now. You're not . It has to be quite clear and that you have to recall. You have to recall it at the time before you get to the door, when you are at the door, as you go through and close the door, again you bring it back to yourself. Again you think about it or you have that kind of a feeling. You say - don't forget, I do this for a certain purpose. I don't want to do thex task mechanically. Iwant to do it because I want to do it, and for such and such a reason. You can even explain it again and again to yourself. So you go to the elevator. Is there a self service elevator? So you go in, close thedoor and you push the button. Which floor are you on? Before you push number 5 you do this, you say it again. As you get to the 5thx floor before you open the door or as you press the button maybe to open the door or as you press the button maybe to open the door, or whatever it is again, Before you enter your own room again. So it will be 4or 5 times probably that you have to do it. And then I'm quite certain you can do the task . Because each time that you go from one place to another that you remain observant of yourself. And observation is simply an acceptance, no more. You know as you kno No criticism. And no thought if you can. Try to make it an awareness, that you are present to yourself. Do it again for one week. And let me know.

Q.: Thank you.

Mr. Nyland; Yah.

Q.: I had a task xxf quite a few months ago about embarassing myself. I never reported on it and .. a .. there was a great deal of resistance even now reporting on it. And I think perhaps...

Mr. Nyland: Ithink we talked about it.

Q.: Ireported on it last time. It was a fxx for a few weeks.

Mr. Nyland: Uh huh. Because I do remember we talked about it. Maybe you had a difficult time.

Q.: And it's still the same .

Mr. Nyland: Is the problem that you don't want to let ~~yourself~~ loose of yourself?

Q.: Well I think I want to.

Mr. Nyland: But you cannot do it. Then it wasn't much of a task , was it?

Q.: Well, the times that I did it I really felt very released and relaxed.

Mr. Nyland: Then why didn't you continue with it?

Q.: It's hard.

Mr Nyland: You think it is easy to get into the Kingdom of Heaven? No darling, you have to train. And I think that it is hard doesn t matter so long as you can do it. If it's hard it requires a great deal of energy on your part, you have to consider the question is it worthwhile? Because when it's hard and it costs you too much, you won't do it. But ~~xx~~ on the other side, if you say I will gain a great deal, and particularly because it is hard it will most likely be worthwhile. Then you will do it. Make up your mind about it. If you want to do it, I will help you. You simply say all right. I'll do it and then what I'll gain from it is most likely in proportion to that it will pay. You want the task again?

Q.: Okay.

Mr Nyland: Now will you go about it now?

Q.: Last time I tried to write down things that I could do each day and one thing I [illegible] enough courage to do it.

Mr. Nyland: Have you run into hot water in doing it?

Q.: No,

Mr. Nyland: [illegible] to dislike?

Q. No.

Mr Nyland: No. It's all right. So far it is quite safe. So make a list again and try it again. But don't forget the purpose. Do you know the difference between being awake and being asleep?

Q.: Well, I'm not sure about the difference between being aware and being awake.

Mr. Nyland: Aware if it is continued, becomes awake. That is all. Same way as I say there is a second in time when if it is extended, it becomes an hour. Awakening is simply a duration of an awareness state. And awareness state is a function of the mind differently from thinking. A realization of existence by means of something in my mind which simply records it and which doesn't allow any thought about it. But when you once are at the point of awareness, you try to make more points and you try to extend them as moments in time and then you would be in a state of being awake. Or at least that part which is awake could continue to exist. Is that clear? So now you do the task for that reason.

Q.: But I don't if I could be aware of myself during the task.

Mr. Nyland: Ah but that is the point. Otherwise all that you do is to give you a ~~xxx~~ little added dexterity. And then... one is not interested in it. I has to be helpful for being awake, even if you cannot be all the time. At certain times during the task, when the task is difficult, you can have moments of awareness, as long as there is an association with the purpose why you want to do it. Don't work for the sake of accomplashing the task. Only do it for the sake of trying, let's say of trying to grow. For the sake of consciousness, all right? Good Next week you tell me.

Question : Mr. Nyland, the task that you gave me, I guess it was 4 weeks ago, I was only able to do it for a week.

Mr. Nyland: What happened? Was it in connection with school?

Question: It was in connection with thinking of arguments on the bus.

Mr. Nyland: But why could you only do it for one week?

Q.: Well, it was really good for 2 days and then I got myself mixed up whether I should be positive or negative. So I was positive going to school, and then I xxx realized that I had been positive the day before it and so I was negative coming back and then the next day I did the same thing.

Mr. Nyland:

Q: Then the next week

Mr. Nyland: Was your memory that short?

Q.: It was because I didn't prepare well enough.

Mr. Nyland: The rest of your reason

Q: It's because I have a real tendency to do things at the last minute. And it comes across in that,that I don't prepare enough when I do the task.

Mr. Nyland: So let's do the task and this time better. you know, Helen, there's absolutely no sense doing the task unless one really wants to do it right.

Q.: But what.. the things that also puzzles me was what was the purpose of it? I got something out of it the first day, very much.

Mr. Nyland: The purpose again was to do certain things a little different than the habitual way of behavior. That is always the purpose of a task. A task means simply that I break up my habitual ways. And that costs me a little bit because of the changes sometimes I don't like. When I now experience a non-habitual form of manifestation or behavior, by association I will remember, be reminded that I do it for the purpose of trying to be awake. So that I will make an effort. If things go on just mechanically and very often without any brain when it is a habitual way of doing it, I don't think about it at all, let my body simply take care of it, of course, I'm fully asleep. So a task can at times, really give you a push and wake you up, making you realize that there is a task like a task master, tellin you that certain things have to be done for the sake of you wanting to wake up.

Q.: I understand now. I was making another kind of connection with it that wasn't right.

Mr. Nyland: Well, you have to unerstand it, you want to wake up. That is really the quintessence of everything. If that that wish isn't there, nothing happens, and nothing helps. And the wish to wakeup is a realization that you are asleep, or that you are mechanical or whatever it is, unconscious. And that you are not free and that you are bound in many ways to your own subjectivity. Whatever it may be that the motivation is, you have to be quite quite serious and quite honest about it. That

that is not the state that you wish. You see, this is, one has to have an aim, and the aim has to be there many times, even many times during the day. Now, in order to fulfill that kind of an aim, which is to try to evolve to a different kind of level or as one would say, to become conscious, I think it is all very will and good if I have some material to start with and it is useful. But if I live in ordinary life happy-go-lucky or helter-skelter, or completely, you might say, in ignorance or uninformed, or without any particular rhyme or reason, a chicken without a head, you know, then I fly off the handle much easier and there are many particular events in my life that ought to be settled first before I even think about the possible evolution of myself. I think it's very necessary to straighten out the affairs in ordinary life first, to have something to work with. So if you catch yourself in your ordinary life you postpone to the last ~~minute~~ minute. All of a sudden you will think about it and then woof, woof, woof do it quickly, it is nonsense. It doesn't apply to the task, it is like your ordinary life. Simply, you might say by thought and by feeling you remember that certain things are not comme il faut and you have to do something about it for yourself. Without considering even the possibility of waking up or becoming conscious. Where is your own house? Put it in order. Make it at least decent. You know what I mean, not too many stumbling blocks. Your house itself, things have to be put away more or less in order. You have to be a little more attentive to the ordinary affairs of life, not allow too much energy to flow out without any rhyme or reason. A little bit more control, then you have something that works. Very much it is like machinery that you want to put into action put it in action when it has been rusted and hardly turns. You clean it up first. You know you file off this and that and you try perhaps to see how it could run before you put any gasoline in it. So, will you do the task again?

Q.: Yes. I found though that I, Itended to repeat some of the arguments.

Mr. Nyland: It's all right. You cannot be expected to have too many.

Q.: I also found this, [illegible]

Q.: I also found they came the negative ones, tended to be very, to be very much connected with inner considering and with myself.

Mr. Nyland: Do you mind?

Q.: It was good, because another time when I got identified and jealous of somebody, I connected and I got out of the jealousy like that. And I just laughed and laughed.

Mr. Nyland: You tried to do it the right way that way.

Q.: It's beautiful.

Mr. Nyland: All right. If you know how to handle yourself whenever psychological ill happens to come that you know what kind of medicine to use. But it's very good. But the aim, elen, the aim is important. The aim is not to become beautiful lovely man on earth. The aim is really to find ones own responsibility on earth and may not be just to be a good man. It may be a starting thing and it may be a realization of having to develop as a task. It's a different attitude. All right? For one week? At least. Good.

Question: I'm Norman Leonard. This is my first meeting. I talked to you about two weeks ago but I'd like to introduce myself again. Ah, I do have a question. About the last year Ive been involved with I would say four things, first ego, second pride, third laziness and fourth habit and I've been watching these particular things very closely. It's been really very fascinating. I think it's opened more doors than anything I've ever attempted before.

Mr. Nyland: How do you mean more doors open? Just because you watched it?

Q.: Definetely. Because I began to be able to look at me, which I think is a...

Mr. Nyland: Did you like it?

Q.; Ididn't really get that involved. The things that I didn't like, some of them have disappeared already.

Mr. Nyland: You think they might come back?

Q.: I'm not concerned with whether they come back or not, really.

Mr. Nyland: Oh. Aren't you preparing for the future?

Q.: Ah that's why I'm here. Ithink when I ever got really concerned, ah, I think

it set up many blocks. The word is, ah, I don't know whether I understand the word correctly.

Mr. Nyland: Now the question is you have been looking at certain things, four of them in number. I think they apply to a variety of different people, but sometimes they don't know and sometimes what you have might be a little more understanding and some help. But in general it's a little description of how a person happens to be. As a human being behaving in a way or another. And when one talks about work one talks about a different kind of thing.

Question: Well, I'm at a certain a certain point right now.

Mr. Nyland: The question is do you really want to work? And if so, then you have to be quite clear what is involved. Quite clear. I mean by that, that that what I am at present time can be used as a basis for further growth and then I will be perfectly willing to accept the way I am and then I have to start building in some kind of material which I would call growth as an evolutionary process. So that I then develop certain things which I don't have. And if these things I'm looking for I want to build can then have an effect on me and gradually I can hope for a certain kind of improvement or a better understanding of what I really am.

Q.: Well, it has been, I would say, great improvement in the last year.

Mr. Nyland: It's not a question of improvement. I think that's in ordinary life. Thousands and thousands of times when I know that I shouldn't do certain things, after a while it sinks in and I prevent myself from doing it. I do it many times and I don't want to speak to someone because it might set off certain explosions. In the beginning I may not pay attention to it, but after a little while I get wise. And then I acquire a certain maturity and because of that I hold my tongue. Ther's absolutely no consciousness in our sense of the word involved. It just means an adaption to life in some way of other. And it's completely unconscious.and completely subjective. It has nothing to do with what Gurdjieff is all about.

Q.: I don't think it has been unconscious the way I have gone about it at all.

Mr. Nyland: If it is not unconscious then it has to be impartial. And I'm sure it was not impartial.

Q.: Sometimes it was.

Mr. Nyland: Idoubt it.

Q.: Well, Iexperienced it.

Mr. Nyland: Of course, you experienced it. But the question of impartiality when it is really truthful is a question of losing entire interest in that that there is and what you see, and the acceptance of that and it last only at most for a moment.

Q.: Right.

Mr Nyland: And at such a moment you will not define it. So then if you do know that as experience then you ought to know how to work.

Q.: I think I do.

Mr. Nyland: Well then, go ahead. At the present time your on the wrong road.

Q.: Could be.

Mr. Nyland: Can you give me a clue?

Mr. Nyland: The clue is that I don't think you can be awake for any length of time.

Q.: What , when you say a length of time ....

Mr. Nyland: A length of time, I would even say a second, two seconds, as you want. I don't think you even know yourself in that sense. I don't think you have any impression of what it is to be objective to yourself.

Q.: What would you base it on?

Mr. Nyland: I think by where you are.

Q.: Where am I ?

Mr Nyland: I would immediately know where you are. Your interest is in work, and you would like to have it defined and you have to...

Q.: No,I, I really, I, let me, can put it this way. Actually I'm at a certain point and being aware to myself and I was, ah, I have felt several stages of more awareness, much better awareness, and they slack off and I haven't really fought it in any way, it's just a fact - that's the way it has been. I get more involved with life than I would like to at times, it throws things back and then I come right back to it again, and ah it gets to be like a contest.

Mr. Nyland: What are you going to do about it ?

Q.: Well, I tried to catch identification as much as I can every day.

Mr. N.: How do you try to catch it?

Q.: I try, not actually try, I'm quieter more often than noisy.

Mr. Nyland: That is not consciousness. That you seem to be reducing simply activities in ordinary life. It can create a quiet state.

Q.: It seems unless there is a quiet there isn't any possibility of anything.

Mr. Nyland: Maybe, but maybe better when it's a little quick .

Q.: I'm talking about conscious tasks that I might set not when I'm at a party or....

Mr. Nyland You use the word consciousness. I still say you don't know what it means.

Q.: Well, I'd have to have a clue then.

Mr. Nyland: Are you aware of yourself sitting?

Q.: Yes.

Mr. Nyland: Do you like yourself?

Q.: No.

Mr. Nyland: You mean you dislike yourself?

Q. Oh, I accept it.

Mr. Nyland: How? For whatever it is?

Q.: Basically yes. I can describe how I'm sitting if you'd like.

Mr. Nyland: Can you hear yourself talk?

Q.; Very well.

Mr. Nyland: Can you hear your tone?

Q.: Um hum

Mr. Nyland: Can you change it?

Question: Can I change it?

Mr. Nyland: Your tone

Q.: In what way?

Mr. Nyland: Can you in the midst of a conversation with anyone change the rythym, change the speed?

Q.: I can I would say, this is my, ah, I feel rather frozen right now and the only way I could change feeling frozen would be to, ah, make an effort, and it would seem like it would be pointless. Why do it.

Mr. Nyland: Why would it be pointless? When you make the effort for that reason? Again, when we talk about tasks like that you see it's a question of association with the desire to wake up.

Q.: Well, I really don't feel that asleep.

Mr. Nyland: No, it is not a matter of that feeling. It's a matter of an experience of an awareness.

Q.: I think I see, right.

Mr. Nyland: Can you walk from one part of a room to another with an observation as if there is little "I" which observes you? In other words, as you walk, can you be impartial to yourself? Can you be, as it were, cold to yourself, because impartiality means it. And can it take place at the moment when it happens because that's very important.

Q.: Yes it can sometimes definitely.

Mr. Nyland: Can you maintain it?

Q.: No.

Mr. Nyland: Well this is the point, you see. And it might reach to a certain flash when you have an insight or realization of your lack of watching. And it lasts for that one particular moment. But if you're making attempts and if you want to, take a suitcase and bring it from one side of a room to another. Do it ten times. Absolutely useless. There's nothing in the suitcase. All you do is to walk. I'll give you some simple task if you want.

Q.: I'd be very interested.

Mr. Nyland: And if you want to do it, you will get over because you will see very soon what I mean. All right?

Q.: Yes, definitely.

Mr. Nyland: Dothat with the suitcase. Let me know next week. It is very little sense of using terminology, you know, unless it can be backed up by experience.

Mr. Nyland: Well, you'll find out. All right.

Mr. Nyland : Yes, who has a hand there?

Questionner: You gave me a task before you left to make a flower box and plant some seeds and watch them grow and to walk around the flower box for about 15 minutes each day and then to read to the flowers from All and Everything. And...

Mr. Nyland: Did you laugh at yourself when you did it?

Q.: No, I took it very seriously.

Mr. Nyland: Did it help you?

Q: At first it seemed to a lot. And, ah, but I found that after about two or three weeks it became simply a duty, an obligation, and I no longer, ah, really got...

Mr. Nyland: It was only two weeks, wasn't it?

Q.: No, this was for the whole time you were away.

Mr. Nyland: Ah, for that length of time, not longer than two weeks, that's enough.

Q.: It became dead after a while.

Mr. Nyland: Yah, no use. Either you change it or you have to stop it entirely. The interest doesn't last that long. Many times it's only a week. but during that, let's say first or second week, what did you get out of it?

Q.: Well, I, I thought Iwas going to get much more out of the relationship with the flowers and I thought a lot about that a lot, while I was making the box and before I actually began it. But when I was walking around, I was concentrating all my attention on myself and I really couldn't think of the flowers too much.

Mr. Nyland: It's a good thing you didn't think about it. It's quite all right. But of course you have no way of knowing how the flowers are going to affect you.

Q.: But most of my ... most of them died.

Mr. Nyland:

Q.: Yes in fact, the one thatI .. no flowers bloomed at all, they were all things that were just indiginous in the ground that I put in the box like elm trees and maples.

as if something is separating from you which functions outside of you, that might produce a feeling. One can have that kind of experience if something is actually separating.

Q: That's what it felt like.

Mr. Nyland: It's possible. Now which was another one?

Q: Ah, I was looking out of a window. It's usually a time that I take. I was in the chemistry lab. I covered centrifuge test tubes and every time I would do this I would try to become aware of myself working in this laboratoty, and I had some sense of why I was doing this, and I felt very definitely that I, I was eternal, insomee sense that....

Mr. Nyland: Hm.. are we philosophizing a little too much?

Q: No, I don't think so, because I know sometimes when I, when it's just philosphyand this time it was an experience.

Mr. Nyland: All right, I only ask. Do you know that you move your hands a great deal?

Q: I've known that other times yes. I wasn't thinking of it then though.

Mr. Nyland: Now, wouldn't it be very interesting to see how, if you could watch them?

Q: Yes.

Mr. Nyland: And that sometimes you need not use your hands when you do it habitually. When you talk to someone else, or you have to explain certain things. When you work together in the laboratory with someone else.

Q: I don't do that now during the summer.

Mr. Nyland: I see. What do you do now during the day?

Q: I work as a lifeguard and teach swimming.

Mr. Nyland: Teach swimming? Lifeguard? Where?

Mr. Nyland: Oh, maybe you aimed a little too high.

Q.: There were mostly trees a little too high.

Mr. Nyland: take ordinary petunias.

Q.: No, that's not what I, I planted flowers, yes, but they didn't come up. They came up and some of them wilted and som of them were eaten by slugs.

Mr. Nyland:

Q.: No, this was in N.Y.

Mr. Nyland : Not a very nice place to grow flowers. But are you unlucky as a gardner?

Q.: Ah, no, I don't think so. I just recently planted a lot of grass and it did very well.

Mr. Nyland: Well grass is fairly easy. This time no incantations. Do what you are able in the garden. You cannot do exactly the same thing. Because it doesn't really prove anything as yet. But I wouldn't like to take this as an immediate result of you walking around the flower box.

Q.: In other words, just grow some flowers.

Mr. Nyland: Yah, that's it. Try it again and see.

Q.: I've already done that. I'vejjust recently.

Mr. Nyland: Do they wilt?

Q.: They haven't come up yet. I just planted them about four days ago.

Mr. Nyland: Well, don't hurry. What are the results on you?..as far as the flowers are concerned, secondary...for yourself.

Q.: I still can't say that I know definitely that I know what a moment of awareness is. I, except that,I had three incidents that occurred not while Iwas working. One of them was when, the moment, the very moment that I awoke in the morning. I felt I was aware of myself and I really felt outside myself. and that was the clearest moment I had of that, of what I think being aware of oneself is. And then another moment....

Mr. Nyland: When you say,"uIffelt outside myself..."

Q.;Well, I was observing myself.

Mr. Nyland: Well, if it is observing, it's not feeling. Well, if it's an experience

Q: In Riverdale. It's a small community.

Mr. Nyland: Where you have to use gesture in order to illustrate how to swim, when you have to explain things. Don't use it too much in connection with that what is professional because it makes it a little difficult. But at other times when you see friends or when you talk to them, can you catch yourself using your hands or gestures? Very often certain things have been explained or that quite unconsciously your hands are moving or your arms. And you don't know it. Try to see if you can have a day when you actually study that particular part of you. I say by studying I simply mean bring it to your notice. It does not mean that you have - can be or have to be impartial to it. And it will not immediately give you a sense of being awake. But at least it's interesting to find out what kind of a personality you have. And how, in many ways, how habitual it is. And get your face a little closer to the ground. The question of planting and making and so forth, you become active and then at times to be able to have a picture, to see yourself as you're doing this and that and the other. Again, it's no particular objectivity involved that, but at least you become acquainted with yourself. All right? Will you take gestures this week?

Q: Every day?

Mr. Nyland: Oh yes, whenever. Oh yes, day and night. The whole day long. All right? Pretty soon you will be so stiff that you won't move your arm. ( ).

Q: Should I not change in any way, when I know?

Mr. Nyland; Oh no, notice it. Just go ahead and accept it. You will probably will want to change when you become so called, in the ordinary sense unconscious, but, don't pay attention to it. all Right?

Mr. Nyland: Um hum.

Questioner: I, two weeks ago, I took the task to every day write down about, let's say, attempts at work at the end of the day. Let's say before going to bed I would write. Ah--it was interesting when I was writing as I was attempting this. It was something else in the, sometimes, sometimes really didn't want to do it. But if I made myself get into it, and I thought having joy in doing it, because you mentioned having joy in some of you do, and attempting it with that joy, I got into it more, and one time during the week, one evening, there was a moment when I thought of that, it was gone. That was it.

Mr. Nyland: It was interesting to you, was it?

Q: Pretty much so, although, ah--like yesterday I darried on, even though I was pretty tired, I had a pretty hectic week at certain times. But, like last night I was going to getup, I was sitting on the bed, and I was going to get up and write. I just faded out. The only time, I think, in two weeks.

Mr. Nyland: It was for two weeks wasn't it?

Q: Yes.

Mr. Nyland: It was once in 14 days?

Q. Yah.

Mr. Nyland: It's not such a bad percentage. ( ) Now why is it that you were that way last night?

Q: I can rationalize. I'd rather not.

Mr. Nyland: Yah, for the time you will have to do something like that. Because it belongs to you. You cannot refuse.

Q: I think I like to play tricks on myself.

Mr. Nyland: That probably is true but it may also be that something gets up to a certain point where you say it's enough and a crowbar crew even won't move you. Have you felt this, whenever you work on something towards the end and it's almost finished

that you then feel no further interest in finishing it?

Q: Quite often. I have enormous amounts of enthusiam. I ( ) it drags on sometimes.

Mr. Nyland: Can't you do a thing -- what are you doing during the day?

Q: Well, I'm running a store and doing some leather work right now.

Mr. Nyland. I see. To finish a thing up to the bitter end. When you do something, you start out with enthusiasm. At what point does it start to wave a little bit? And as you have to do it, what are the motivations that you continue. Try to become clear about that for yourself because alot of ( ) doing it probably disappears and the necessity of doing it for money most likely appears. And you drag your feet but you have to do it, and the motivation is for that time, is also obnoxious because you don't really -- have all kind of ideas why it should happen to you, so. Really to bring it to the bitter end, really to do it right. You see if actually you can make yourself do it. When you start out you have to make a promise to yourself, that that is what you're going to do. Come Hell or high water. You have to overcome this you see because it will cause you trouble later on. And even if for once you can point to something that you have done compleley 100% and also 100% of yourself... It's different thing. 100% of yourself means all of the centers of you are united in that one effort so it does require a wish, ability also in certain intellectual knowledge, but all through, there can be, 100%, and then finish it 100%. It's really an accomplishment.

Q: It's a good desire,

Mr. Nyland: It is very good to try, because it is, and I say, if it happens once, you will remember that you can do it. You may not, in ordinary life, do it many times. As long as you know you can do it,

it's already of use to you. Select something of that kind. It all depends what you have to do. When you start out in a certain way and end up just almost the opposite. All right? See if you can do it this week.

Q: I better make something clear.

Mr. Nyland: Well, whatever it is, I don't care what you make.

Q: If I start out a certain way and end up...

Mr. Nyland: Oh, I thought you said you want to make something queer. I see, you want to have something clear.

Q: Right. You start one thing and carry it out and complete opposite.

Mr. Nyland: It turns against you. This is what I mean, for the difficulty to go over from the 95 to 100% is very difficult because enthusiam is diminished, you already see it finished, and it is terrible work to finish it so completely when you say it's already useful. Or all kind of rationalizations. When you do it for someone else, he won't see that there is not an extra nail, there should be one in but there isn't. But it doesn't matter -- he won't see it. When you paint something, you forget something that is just around the corner. Well nobody will see it anyhow because I put a chair in front of it. You know, We're very clever. There are all kind of kinds of ways by which you can avoid, so that you appease your conscience. And in this case of course your conscience has to be heard. And when it is there it has its voice and it will not allow this kind of thing to happen. Man has an instrument in his body and there is something that has to be for this man by which he uses his body for a definite purpose. And for that he has to have the talents of his body, whatever it may be that are the particular attributes or his dexterities or

his mind or his feeling. It has to be there in harmony with each other if it could be under the influence of something that is definitly superior from that what really the body is. It is a certain section sometimes in the mind that starts to function like that, that it has a certain pride in that what the body is able to do. It is a section sometimes of one's heart where one has a feeling where that what one has done was correct. It's not a conscious state, but it's something that belongs already to the realm of going over into a possibility of consciousness. And it is that really that impels me to do certain things complete for the sake of having done and then to know that I had done it and also to derive from it what one simply calls an inner joy. It is how one builds oneself up even in ordinary life. And it is very useful if one wants to develop either emotionally or intellectually. All right?

Q; Good.

Questioner: Ah. I have two questions. One is not definitely related to Work but is very general. I've just finished reading Rafael Lafforte book, Teachers of Gurdjieff and in it he mentions the various Sufi masters that he went to and I heard a tape review in Santa Fe I believe where you said we could learn nothing from the Sufi. I don't know if you meant that general meaning or ....

Mr. Nyland: Oh, I didn't say that.

Q: Something that Sufi would have nothing of value.

Mr. Nyland: I never said it. And if you thought that something that sounded like it twisted it. It may have had reference to that particular book which of course I don't likemuch. And I think it is, maybe I express it bad, and maybe I shouldn't express it too publically: I think it's a pub up job.

Q: That's what I wanted to know.

Mr. Nyland: Yah. But as far as the Sufi are concerned, oh, no. Without any doubts the Sufi has a tremendous amount -- Indries Shah(?) even, like him or not, is Sufi external Sufism, mystic religion. For that reason it is not always clear. But for those who are emotionally involved, for them it has a definite meaning . So, using it as such, it is asually based on an imitation of a learning of certain phases in the presence of someone else. So that then because of that an atmosphere is carried over and one is under the influence and then gradually, very often slowly and it is that way it is being taught and when one is finished with one, one has to go to someone else in order to acquire another kind of a characteristic. Or perhaps in the presence of someone else, a Sufi master, that then certain characteristics have to disappear. It is rather slow process but so is all . When it is a principle of that what is involved in Sufism, it's quite correct. But how to accomplish it is a very long road. And for us, when we don't have too much time, and we're not middle-eastern, and we're not orientally inclined, it is a very difficult thing to adopt oneself to that kind of life. because after all come home his own back yard. It was very interesting.

Q: Did Gurdjieff study with the various.....?

Mr. Nyland: Oh, there's no doubt about it. There's no doubt Gurdjieff went through a gradual training period . And it's sure he was in the Far East. But it's a little bit taxing the credulity a little too much, that everybody that this fellow met happened to know Gurdjieff from the early age until he died and also what he lived and how Beelzebub and ... Meetings with Remarkable Men. That all these Sufis know All and Everything about Everything.

Q: And something was very disturbing when he said Gurdjieff died, all possibilities of his teaching died with him!

Mr. Nyland: Of course, that is in order to justify Mr. . To me it is quite obvious. All right. That is a factual question and I hope it is not on the Santa Fe tape.

Q: And I have a question concerning Work. Various times during the day when waking up or remembering myself, certain things become clearer, ( ) a moment if I happen to be in the country, the landscape for a moment will become clearer and to focus the trees, the greens will be a little bit sharper at that particular moment. And I think I have somehow learned to observe, but yet the subject of impartiality now is still disturbing me because if this particular moment gives me a moment of satisfaction at being able to see this, I think that I'm not being impartial.

Mr. Nyland: No. The question is, the observation that you now apply to the outside world, you enjoy nature and you see this, a certain green and so forth, you define aesthetically ( ) naturally you enjoy it and you are perfectly allowed to enjoy it. But that is not work. Work only has to do with the realization of your own existence. And whatever it takes place in your body as existing as a result of the influence of nature on you, that's another question. For instance, if I am aesthetically affected by a beautiful mountain and trees and so forth, there is something that takes place in my body. You can say, yes it's an emotion of some kind that sets up a rate of vibration. Immediatly when that takes place there is a definite state physically expressed as a manifestation and sometimes it may end up in an exclamation of saying "how lovely!" So, my body starts to indicate what is a state of my feeling and my feeling is aroused because it is affected by that what is outside. But now when I look outside, I

I receive in my eyes impressions of the outside. I'm only concerned what takes place with the impressions I receive which then have a result of producing a feeling, etcetera, etcetera. When they have nothing to do with that what is being observed by me to the outside world for which I use my ordinary unconscious mind or my sense organs. So that you consider it connected, that what I am interested in is to develop something that is independent of all the functions of my ordinary body. And with the ordinary function, I mean seeing what takes place outside. And receiving impressions and digesting them in myself in a certain way. But that what I call objectivity is a different kind of a function, naturally belonging also to me because I cannot put it outside of me and separate it from me although sometimes it is as if it is separated.. It still is a part of me, which then as a part of me becomes objective to the rest of me. Now the rest of me continues. It continues in an unconscious state, and we simply say as <u>if</u>, as a body receiving impressions from the outside and having certain forms of manifestations. And the little "I" which is the separation from myself in my mind now functioning in an objective sense is already recording the facts of that what takes place in my behavoir. And to accept that behavior whatever it is for whatever it is. Even if my body is affected by the outside world and has all aesthetic experience. Try to keep it very clear because it is separated from each other. Objectivity has nothing to do with subjectivity, only looking at it. And subjectivity continues to exist and can exist with or without objectivity being there. It is really, the work on oneself, the separation of that what starts to become objective to me. And that afterwards, the objective faculty has grown out sufficiently and I could say there is an "I", that then there is a definite effect

of this "I" on "it". This is an entirely of a different kind of a question. For the time being I will continue to receive constantly from the outside impressions which I get through my sense organs which I also breathe in. I have air, I have food. I have all kind of things to digest in my body as it is. It is physical, emotional, or even feelingly or intellectural and it remains that way and it remains unconscious. When the "I" is separated, starting small, becoming an obwervor of that what is "it", so the observation of the outside world is an unconscious state. The observation of me could become consciouse. You see the difference? Never get fooled that one observes so-called Very Well, even observed impartially, or to get worried that you should not enjoy certain things. It's nonsense. Of cnurse you enjoy it. But when you enjoy it, that what is the energy ysed for the enjoyment is taken away from the possibility of using the energy for becoming awake. So whenever one is so-called Involved, it's a very hard time to become objective. You see, it's like a fund of energy, it goes one way, it goes the other way. If it goes to an unconscious state there is nothing left for it here. When this requires a great deal of energy because I'm involved emotionally and upset and worried and my mind and so forth, all my energy is drained out. There's nothing left for even trying to make an attempt to become objective to this mess. You see? But if this is a rather normal state and it doesn't require too much, there is a hope that some energy can be sent in this direction, Then it can help to feed the "I" and the "I" what it needs is simply a wish to exist, so that little "I" can start to function on its own. And the task that is given to "I" is that you, "I" observe me. That's all. No more. And the little "I" does nothing else in the beginning than just plain observe. Sometimes one says, that "I" is present to me.

Sometimes I say I am present to myself. But that is already difficult because that "I" is not the little "I". This little "I" is almost not me. Because it's completely devoid of all the different attributes that I call my personality. All it is is a little recording machine. But nevertheless it gives facts, and the facts are absolute. Because that little "I" is impartial regarding me and is also recording simultaneously that what takes place. So it has advantages which my ordinary mind has not, and cannot have. My ordinary mind is absolutely limited, and it cannot change over into an objective state. When there is a little part that can start to function objectively, then ( ) it exists, a remnant, a remnant of existence as I've said, you might call it a workshop ( ). And which is fed, strange enough to say, by the Zilnotrago. And it is really there where such impressions, the sixth sense, I call it, in Gurdjieff, is started. So that that kind of energy that is necessary to the feeling of the little "I" in the beginning endlessly . It is opinion when it atrophied. It is not in use. It used to be and in the olden days and I'm afraid ( ) and gradually you might say it dried up, and this atrophy of the pineal gland simply it is there and of course it is only there in a substance, a remnant of what it used to be or could have become. And it never grew. But when it is stimulated by the possibility of a wish on my own part to become objective, that starts to function and energy flows through that to the place that I call it the Workshop, the Workshop in my brain. It is a certain section that is completely virgin field. And it has an equipment of mental capacity. It is not used but it is ready to be used and it starts there really to function in a conscious sense. And as I say, the conscious sense for the time being, building of the consciousness, is nothing else but a recording of certain facts of which I want

I want to make sure that they have an absolute value. The absolute-neww of a value simply means that there is no question of interpretation and there is no question of either thinking or feelings. So you see, these are the necessities in order to make a fact absolute. And when it is absolute in that sense it is objective. All right? Don't be bothered by Mother Nature. Leave her alone and enjoy her. But "I" has to live.

Questionner: Mr. Nyland, I would like a task. I've been trying to make things up myself haphazardly.

Mr. Nyland: Not so good, you know. Because you always put a little water in the wine. And when you have the task in the presence of others, you have to report on it, there is a chance you will be ashamed if you didn't do it. What do you do during the day?

Q: Well, next week I'll start teaching, writing things, doing diagrams.

Mr. Nyland: Are you writing books?

Q: No. I'm trying to wrtie down the things that I think while I make working on myself difficult.

Mr.Nyland: Isn't it difficult enough?

Q: How do you mean?

Mr. Nyland:

Q: Yes it is, I'm only trying to ...

Mr. Nyland: What are you trying to do, diagram it?

Q: No, no, no. That's for something else, for some things I have to make.

Mr. Nyland: Oh. Well, I want to know what you're doing during the day.

Q: Well, I'm working on these, well, I have to, next week I have to do a painting, in public, so I'm making the plans and I have to ...

Mr. Nyland: I see.

Q: ...buy the wood and the canvas...

Mr. Nyland: I see. And what kind of painting in public?

Q: Well, the way this works is that - ah - a group of artists will be in a park and they will bring all different children from Bedford Styvesant and children will come there and the artists will all be working there and then the children will try to find someone they would enjoy being with for seven weeks. And then ...

Mr. Nyland: It's up to the children?

Q: Yah. Pretty much.

Mr. Nyland: And if you don't like a child and they choose you, can you refuse a child?

Q: Ah - I don't know.

Mr. Nyland: That's a very interesting affair.

Q: Yes.

Mr. Nyland: Because then you are fixed for seven weeks.

Q: Yes. That's probably what will happen.

Mr. Nyland: How many children?

Q: Ah - there'll be four children and one teenager.

Mr. Nyland: As a helper?

Q: Yes.

Mr. Nyland: Can you select the teenager?

Q: I don't think so. I don't know.

Mr. Nyland: It's assigned to you?

Q: Probably.

Mr. Nyland: What will you teach them - Art?

Q: Well, I'm going to try a number of things. I'm going to try having them do a newspaper which should be their own writing, whatever kind of writing they want to do.

Mr. Nhland:

Q: Excuse me?

Mr. Nyland: Styvesant Letter?

Q: Well, whatever they want to call it.

Mr. Nyland: Well, it's good. Now this week, a task?

Q: Yes.

Mr. Nyland: How many diagrams will you make?

Q: Well, I'm working on a big diagram but I'm getting lost in it and confused. I have to make a little diagram, so I may have to make as many as ten small ones and one big one.

Mr. Nyland: Over a week, what are they? How long does it take you to make a diagram?

Q: Ah - half an hour, 45 minutes.

Mr. Nyland: How much preparation is needed.

Q: Cleaning off the table, sharpening the pencils, getting the paper, that's about it.

Mr. Nyland: Do you like to postpone it until the last moment? Or do you want to get it done early in the morning?

Q: I like to get it done early in the morning.

Mr. Nyland: Suppose you postpone it for one day?

Q: All right. ( ) and then not do it?

Mr. Nyland: Not do it at all. Look at it every once in a while and then wait til 5 o'clock. Can you do that and still get, of course if has to be done that day, you cannot...

Q: In IN other words, in the morning I would get everything out as if I were going to do it, and sit down and start doing it and stop and not do it...

Mr. Nyland: Don't do it at all.

Q: And then wait til 5 o'clock?

Mr. Nyland: Only look at it. And want to do it, and see if you can do it. If your tendency is to do it first thing in the morning, I

mean, that's true isn't it?

Q: Yes

Mr Nyland: Because if you are the kind who postpones it to the last...

Q: Well, if I wake and feel like not doing it then maybe I should do it first thing in the morning.

Mr. Nyland: I don't know, really. Because the reason why when you get up you don't feel like doing it may be a different reason. You may not be all there. So, wait until you have really prepared and you can, and then don't do it. Postpone it. Every once in a while go there and be tempted. You think it would?

Q: Yes

Mr. Nyland: You think it would be difficult?

Q: Yes

Mr. Nyland: I think it would be. If you postpone it to the last moment, you know?

Q: Yes

Mr. Nyland: When you just can get away with it. It has to be done at a certain, let's say, it has to be done before 7 o'clock.

Q: Before 7?

Mr. Nyland. Yah. All right?

Q: Yes, fine.

Mr. Nyland: So you wait until quarter to seven.

Q: Okay.

Mr. Nyland: Then you have to do it in 15 minutes what otherwise would take half an hour. Can you do it?

Q: Yes, I think I can do it.

Mr. Nyland: You can try it, you see, it is during the time that you think about it and all the time having in mind it ought to be done, it probably will start to upset you a little bit. And you get anxious and think maybe you cannot do it. These are the states. You're not

very serious because you know also that in the end you will do it. But it gives you a certain state of a different kind than usual, because automatically you would do it early in the morning and get it over with. This way by postponing it you have a different kind of a state which has ( ) open up your habitual pattern. And it may be a little difficult and sometimes you feel tempted to forget aboutt the task. Don't. But try to become aware of yourself as you are, a little nervous. Worried - to see how far do you dare to extend it, and as I said, still be able to get away with it. There are two different kind of days. The next day you can change it. Do it early in the morning. ~~Abd natbe~~ And maybe you can do two. The third day again you put it at the end of the day. The fourth day you do it exactly at twelve o'clock. It doesn't matter for the rest of it, rain or shine. Exactly at twelve you can start. You see what I mean by this. You're using yourself as an instrument to be dictated to by something that you consider superior or at least for the time being is superior and which law and whose law is really the law you have to obey. You set up to some extent something like a little God. You endow it with a power, and if necessary a power of punishment. And you do it because that is what you wish. And then you adhere to it. All during this time, the reason for doing it of course is quite obvious. It is to be able to teach yourself that you can be controlled in certain ~~ways~~ things when you wish it. And when there is a desire that you want to do certain things against the grain, that you will be able to overcome it. This is of course the aim. So that when that is established in you that then this dexterity can be used for the sake of Work. All right?

Q: Yes. Thank you.

Mr. Nyland: I hope you are lucky with the four children in whatever

( )

Q: I've recorded something incorrectly and I'd like to rectify it.

Mr. Nyland: Yah. Question.

Q* You asked me if all this that I was doing didn't prevent me from doing the other things and I said no, it didn't. But it absolutely did. And I don't know why I said no, it didn't. ( )

Mr. Nyland: So much the better now that you reduce the task.

Q: This...

Mr. Nyland: So now you can attend to your ordinary life.

Q: This thing that I've doing with the cigarettes is not, it seems, valid.

Mr. Nyland: Yah, I think it is nice that I have another kind of a habit, but I don't think it helps very much.

Q: ( ) nothing else, but ( ) if nothing else but that's a by product. But - ah -

Mr. Nyland: For yourself I think these are very small things. Blow your nose with your left hand. Put your handkercheif in the right, or your left pocket. Put your shoe on backwards and all that. I think it is silly. It lasts only for such a little while and then by that time I have already made an adjustment. I am completely asleep. So don't use it for that purpose. The subject is really that I have a ( ) that comes back time and time again, that's different. But you don't have that now. You only have it once and that's bout it. And very simple exercise for that reason you can do anything. ~~Not~~ Not allow at that time to have the sensing go back to the head.

Q: Try and maintain it.

Mr. Nyland: Yah, and let it flow from your head.

Q: And when I ~~#~~ lose it get up and walk and come back. But the~~#~~ thing shouldn't, I shouldn't, ideally, the whole period should be spent...

Mr. Nyland: I think it could be..

Q: In the arm.

Mr. Nyland: I could be, oh yes. The arm is the only thing that exists ( ) not the rest. And that is what the mind has to be busy with and then it has no chance to go off. And if it does, you just, as I say ( )

Now, what else?

Questioner: I'm very interested in this endowing something as if a God to conduct you to do something that you wish to do. And I know there's something in my ordinary subjectiveness that would like very much to tell somebody else what to do or to really, you know, like, have that position. At the same time it's quite different from something as if higher telling me, donducting me, and therefore I notice you make a plan ahead of time so you give that plan that position. Could you, could you...

Mr. Nyland: That's the same kind of asking that if...

Q: Is the other possible?

Mr. Nyland: Is what, to tell other people?

Q: No, no, no. Yourself.

Mr. Nyland: Of course you can talk to yourself and it's very much like an idea that you put up, that you want to become 10 years from now.

Q: But I don't think I've experienced it too much really as..as another voice so strong and I think, I, I would like to try that.

Mr. Nyland: You have to endow it with a voice. Maybe you have to endow it with a spring that you can wind it up. Maybe you have to listen better. Maybe you have to have more belief in it. When you make it, you create it and you ~~[illegible]~~ actually can have power. What is needed is that at such a time you have to separate it from yourself

as if it is really different. And one only gets that kind of a concept when that what you wish to endow is not any longer your own but has become something as if from I say heaven, or from a different realm, which then at times can tell you. And that that what speaks is a voice which starts to reververate in your conscience. If your conscience isn't there, there is nothing. Your conscience becomes a loud speaker for that what is outside of you and whatever it is that speaks it is really a recorder of some kind which is connected with your conscience And starts in your conscience certain vibrations which you when you listen well enough, can formulate into words independently of what you wish. But sometimes it is as if in a dream that one is under the influence of certain things being told and that you also know that that was the truth in the dream. And the stronger you can make it, the better it will be.

Q: How can I do it during the day?

Mr. Nyland: By making it stronger..

Q: In relation to....

Mr. Nyland: Actually believing that you can do it. Sometimes one has to make up your mind to do it and simply fulfill it. It is not that easy.

Q: Is it to be in connection with this, this thing in oneself or is is specifically to apply it.

Mr. Nyland: It is in connection with everything that you discuss with yourself. Whenever you start to consider with your mind what kind of a person you are, and that you think that this and that is a little bit wrong and that you want to make absolutely sure that it is going to be changed, you will have to submit to some force which is higher than you are. Otherwise that what you are is not going to change.

If it's from equal ground it has, you might say, an equal fight and there is no chance of winning. It has to be of something that is definitely higher and you have to place confidence in that. So that when it does say that you have to do something and you have to do it against the grain, that you are willing to do it. A thing like that is very much,in an emotional sense, a voice of God. I mean a religion, it is quite definitely something that I wish to submit to. And I hope that whenever I have belief in that I actually would consider it my God.

Q: Mr. Nyland, ( ) the fact that we are not in balance and we try to do this, are we from a place that's not in balance to appoint ourself and partly with the wish to create this thing, I, I can't help but feel that it's a little problem to keep ( ) the right place.

Mr. Nyland: Don't bite off too bit a piece, start in very small things. That can already be your God. How to prepare breadfast can be your God. You do~~mix~~ it ~~carefully~~ correctly. When we talk a little bit ago, a little time ago, about how to make things, it becomes a God to me that I wish to do certain things compbete. I always have to choose that what is within my means. And if I don't know myself well enough that I'M suited only for blue sky, I'm a fool. But I have to know what is within my means that I then will do, and if it proves that I don't do it, also there I'm a fool because I think that I can do more than I can. But of all things I'm pretty sure that I can do small thiggs. But even that I have to do as if they are big things or that I have a ( ) for these that I submit to. In the small things, in keeping a promise, in doing this certain thing that you've set out to do at a certain time, a statement to yourself that you want to be in a certain thing at a certain time regardless of what someone else will tell you or who is around. The insistence which you

must have towards that which you once and for all made an aim for yourself, in whatever thing - as a result of a promise either to others or to yourself, that you fulfill it with your yea and yea. Is that question, is the allowance of one's conscience to be able to speak. All right?

Q: Mr. Nyland, three meetings ago, on Monday ( ) task to ask questions for the next four meetings. The last two were moreoor less like this and this is the first one, but yet...

Mr. Nyland: Was that a satement that I made,that from now on you would have four meetings that you would ask questiong?

Q: No, no, no. I set the task of asking questions at each meeting for the four meetings. And the last two I didn't ask...

Mr. Nyland; You couldn't .

Q: I couldn't.

Mr. Nyland: You couldn't get a ( )

Q: Well, this is the first meeting but not the first opportunity, and - ah - a question hasn't even been considered seriously ehough for the past three weeks, I would imagine.

Mr. Nyland: But Noel, did you think it would be a lecture again tonight?

Q: No, I didn't think that any...

Mr. Nyland: Why did you come then without a question?

Q; Well, I come with so many...

Mr. Nyland: Oh, then, it ought to be easy. Put in the hat and draw one out.

M: But I don't feel right.

Mr. Nyland: Then write them out and read them off and refresh your memory. And for that you can ask next week ( ) questions. All right? I hope you will return with the proper graces. All right.

In this kind of a meeting -- who is in the back?

Q: Lynn

Mr. Nyland: Who?

Q: Lynn

Mr. Nyland: Ah, Lynn. We're getting toward the end, Lynn. It's all right. Make your question short.

Q: Could please have a task?

Mr. Nyland: Haaah?

Q: Could I please have a task?

Mr Nyland: Oh. Let's talk about it tomorrow. Will we?

Q: Yah.

Mr. Nyland: I think it will be better. ( ) there are enough tasks. Is this kind of meeting better than a general one ~~last~~ like last week's? Honest opinion.

Ans: I think both are necessary.

Mr. Nyland: Everyone once in a while whatever we feel like. (inaudible)

Ans: I think it's important to have both kinds of meetings.

Mr. Nyland: Yes, it is important. The question of, sometimes, a person may have a question on their mind and then here I am and ( ) Sometimes it may not be all right.

Is it clear what is meant by work? Everytime after a meeting it has to be very clear that regardless of what we talk about in ordinary life is changing or considering oneself, or so-called improvement, that you go home with an idea that Gurdjieff means work on myself in this way, and that that remains clear with you during the week and that there is no mistake about it, and whenever there is not clarity, that then the requirement is that you come back with what is really work, so that you become re-affirmed. If you don't do that, it will gradually be

washed away and be diluted. And after some time you will not remember how it is or what really is needed and again you will be on the wrong road because it is quite useless to continue in ordinary life with the so-called ordinary little improvement of yourself.

The aim is consciousness to become free from earth. The aim is to know how to meet your own death. The aim is to fulfill your requirements of responsibility of building that what you should build as an "I". And that in doing this ultimately you will find your proper place in relation to the totality of allllife existing and perhaps His Endlessness in some form or other will be, be available or will tell you at the proper time, what is your place really and that you then can accept it wholeheartedly. So I'll see you next week then. Good night everybody and have a good week.

END

transcribed by Susan Homer